

M 2288

• Saturday, August 18, 1973
Music, Group IV, Nishimura
Sunday, August 19, 1973
Barn - Lunch

Must Remain in
Transcription Room

Group IV, August 18, 1973

Part I

MR. NYLAND:

"So, now I have to give you a report. In the first place, why I went. I said at the first meeting we had on Tuesday, the day I left, I said I come to help; and I meant it in a very special way; because they do know about Work - they've heard it enough. They have been trying also. I mean now this Sebastopol Land Group. There were many people - many more than the so-called Group I - interested enough to come - to want to come. Then I say to help; then they would ask, "with what?"; and that's their answer. That is their problem - with what? - what is there to help? what is it, in general, that one wants; and for what one - for which one - needs help? And then the second question, is the help to their liking? Can they use it? Does it belong to them? And in the third place, can I say that I can help them? And that's the most important problem for me. What is -- what is it -- that I can say what you ought to do? I can not say that. I can only say what I've tried, and then leave it to each person; and that's probably the only help.

If that what I can say sounds sincere, and it sounds logical; if it is something that you believe you could do - then if you are sufficiently stimulated, you will try to do it. Maybe once; maybe a few more times; maybe thousand times. Where will your patience run out? When will you think that you have done enough; that you have

made enough attempts? And then you come to conclusion - 'it is not for me'.

And what is, then, my help worth? For a little while a stimulus; maybe an interest; maybe sometimes a realization of a certain kind. But then it disappears a little, because, perhaps, the attempts become monotonous; or one's own life gets a little bit closed up; or the persons one associates with are not entirely what you would like them to be. And you're sincere about yourself, that you say, "I want to work, I want to accomplish something." And so I try, and I look around, and I see other people. And so I go up to them, I say, "How long have you been in work?"

"Oh, I don't know - Four years, Five years..."

And then you say, "Long time. Does it take so long to remain unconscious?"

And then they say, probably, "Do you think I'm unconscious?"

And then you say, "Yes. That's the way it appears to me."

Such a disappointment we go through. Such a patience one must have. Such a belief, that maybe at the end of the rainbow -- rainbow -- there is a pot of gold. Not halfway.

And perhaps it is that in working, one gradually starts to see what is really work. And if you don't come to that point, you will never uncover the truth.

And so the trip was a little bit based on this kind of talk - a few subjects; certain things that I happened to say or think, or heard about, or what; but of no particular importance. Perhaps the best thing was, on a Saturday, when we had some physical work to attend to, and tearing down a couple of chicken coops. And then we talked, a little bit, not very much; but we talked about relationships. About the necessity of women and man to work together when they form a group. And I thought to myself, what I'm telling them, or try to bring home to them, or try to - I say - to help

them with, as really something that could be used by us here - co-operation between groups of people; between men and women; between activities; between attempts one makes of one group of people and another, who make attempts in a little different way; between types; between the necessity of seeing one's mechanicality different from other people; to be able to recognize one's Self, in one, in someone else; to make a really attempt to find out where the other person happens to live - not necessarily man or woman - this time simply for the sake of trying to understand work between two or three, or a group. And then I look at us, and I say "yes, we have existed a little longer, and there have been many years - already quite a number here at the Barn - many years before". And where are we now, if we take stock? How developed are we? There are very good things here. The Wednesdays are good. The Tuesdays become better; because we spread it out more, so that different people can try. They have not always a good time. It is difficult to formulate, but they have a wish to do it, and courage. And then out of that certain things will start, gradually. The Wednesday, I say, is good. It is getting there. It is really bringing about a level, and there is Freedom. And one wishes to talk; because that is very necessary; that one wishes to talk. Not in any kind of a way of arousing someone else's sympathy, but to make statements about what one has experienced; about what was difficult, sometimes, what kind of suffering one goes through if one wishes to communicate that. Because it sometimes is helpful to know that someone else also has difficulty. And difficulties there are - many, in work - because it is unusual. It requires an adaptation of one's mind to a different idea. It requires an application of that what is theory

into practise. It also requires very definitely standing on one's own feet, and to see what one can do with one's self, while this particular observation process goes on. And all of it remains expressed in very simple terms that each person really could understand, and the simplicity of Work can not really be matched by any kind of philosophy or psychological experience; because what we experience psychologically we can not put into words. We can find words for them, and we can say, yes we have a complex; or there is something extraordinary; or there is something so unusual it doesn't belong to this Earth; or it is something that I have to imagine, which, of course, doesn't exist as yet.

But, you see, with Work, in our sense, these kind of things do exist, and there is no difficulty in explaining it; because even if one says "I wish to create an 'I'", and it does not exist as yet, my unconscious form of living continues. And I don't have to exclude that at all when I wish to Work.

Work means I set up a parallel line, parallel to what I'm already doing unconsciously. And I become a little bit more alert to that what I am unconsciously; and at the same time, I want more of the truth. And the truth can be given if there is a possibility of something objective, which, in our opinion, belongs to a world outside of this Earth; but, you might say, within the atmosphere of each person - a possibility of a very small imagination of that what as yet does not exist; to assume the existence and immediately making it practical, and making it active, and making it real.

This is the big thing of Gurdjieff's Ideas. You

bring down, immediately, something of - let's say outside of this world - a concept of Impartiality. A concept of Simultaneity, which is imaginary when one starts; because it does not exist in one's ordinary mind. And when one imagines it, it has a certain imaginary existence; but immediately there is a task given to it. You extend to it your wish for this 'I' to have properties, so that when it can function, as a result of that functioning, it becomes real. That is a different thing, even, from praying to God; because God does not become real when you pray to Him - He will hear you when you use three Centers. But where is your answer - your immediate answer? You may have to wait, or you hope for the best. And I simply say God - I mean any other thing outside of this world which can affect you.

And what is the result of this 'I'? When it exists, it gives information about me; and I start to question what I am, provided I understand the reasoning behind this kind of a method. When I say Objectivity, I have very definitely in mind the possibility of Life not living in this subjective form. And that is in line with what is going to take place when we die. And so to some extent, if I start to talk and think about Objectivity, and I would like something to operate in that sense, I am approaching the possibility of that kind of Freedom, which I will have when my body leaves this -- or when my Life -- leaves this Earth, my body is so-called dead. That is the reason why it is practical. And I don't have to wait until tomorrow -- or -- so that I can get information about me - about my Self. I don't have to wait for an answer from God. I don't have to wait for a translation of certain

terminology which is given sometimes, which I don't understand.

Gurdjieff is very practical, I believe he has gone through a tremendous amount of material. His twenty years were spent, I think, quite logically, and quite profitably; being in contact with a variety of different things of the Middle East, and, of course, Tibet; and whatever may have been in India or Persia. Of course we don't know that much about it, but there is ALL AND EVERYTHING, which contains much material; and material which can be useful, which helps to understand one's self, and which destroys false notions about oneself. It starts to destroy concepts of subjectivity. It really 'undresses' you. It does not mean that you feel lost; because together, with this seeing of oneself, one builds up another kind of information and self knowledge. And, therefore, whatever you lose, you gain. And you will never have to feel at a loss; because even if subjectivity maintains you at the present time, and it is said that this subjectivity takes up too much energy; or doesn't lead to anything else but an ordinary exchange of one's activities on this Earth; that even the thought and the feeling in approaching that what may be a quality of a Higher Nature, is not enough for me to become a substitute in my ordinary life. And that, I feel, is one of the main advantages of the theories, if you like; or the information; or the knowledge, which Gurdjieff has given, in that kind of a simple form. Esoteric knowledge made ready to be used in practice, in such terminology that everybody can really understand it. You don't have to do any mental gymnastics.

We don't talk about something that doesn't exist and continues not to exist. We don't talk about God

Coming down to Earth and telling us in a language we don't know about. We have a practical language which is applicable to a method, which, as I say, gives immediate results. This is really tremendous. It is not something like a philosophy I have to sit about -- sit and think about -- and try to understand it. What I wish is immediately there; that is, Facts about my self as I exist and as I am. And I don't have to worry about time when I say, "As I am now"; because then I exclude any kind of a concept, any kind of dimensional idea. I became, actually, what I am, then, there and now, and without any question, provided it is sufficiently impartial.

When it is that, I will have to know myself, and actually, 'Nota sie Eiting'*, "Know Thy Self", everywhere and always; because there is no limitation to the application of this particular method. It is difficult at certain times, less difficult at others, but the probability exists that it can be applied by many. Possible for all, probable by a few, and actual still by less. But never, the less, that's exactly it.

Why do we sometimes fall by the wayside? Why do we give up? Why do we leave, sometimes, the Barn? Why do we think that some other pastures are greener? You are still the same person. You still have to lose yourself, because you love yourself. You are attached to your body. In your mind and your feeling you are subjective, if one understands such terms. You are of this Earth. You belong to this Earth, with all its power of gravity. There is no getting away from the

* - This phrase is spelled phonetically - I'm not familiar with the spelling - I think it is German, because of the 'sie' which is the formal 'you' or 'thou' - could also be Dutch - B. Wheatley

Fact that we are human beings, and that we still have to continue as a human being, with a little bit of air for breathing, and a little bit of eating to keep the body going. And, of course, a little bit of sleep in order to rest.

Now it is quite right that I get information from a variety of different sources. But how do I digest it and make it my own? I'm so afraid of mental appreciation. I'm so afraid of admiration as a result of art forms I see. I'm very much afraid about scientific theories. They don't buy me any bread. They help me for an understanding. They give me examples, so that what I see going on in the physical world, I can say, yes, it also applies to some extent in the psychic world; or maybe even in the spiritual world. And of course I remain interested in anything spiritual, because that's where I'm going. That is the reason for my dying; because that is -- enables -- me to leave this Earth. And the preparation for such death of course is essential. And because of that, I don't want to bind myself too much to conditions which I have to live through now, in order to make it much more difficult for me to separate from that what I am identified with.

And so the whole process comes really down to Earth, and is put in such terminology in ALL AND EVERYTHING, and, you might say, the First Series; although that is mainly a question of a destruction - a question of destroying ideas and "high-falutin" nonsense that we have about ourselves; even if we have a lovely brain and a beautiful heart. It still is

Unconscious. And much of that remains as expression -- self expression --; or do you think that we are Capable to -- beget God -- to become God Conscious; and to express God? And to be like, sometimes we say, an Angel; or sometimes can actually be like a Conscious man? And can we act in accordance with it when we just have a little thought of how it ought to be done, without any preparation?

And so when I talk about help, I meant how to prepare for work. How to create sometimes conditions which are conducive, and how to continue to see perspective -- the background of that what is needed, -- because perspective is very essential to see where one might be able to grow, and realizing where one is at the present.

You see, we are human beings, having to live through experiences of this Earth. If I had a Soul, my Soul perhaps could experience different things. And I read about that. And I ask myself, "Supposing I could?" What kind of Soul would I have? How much is still necessary to be -- to be at -- to be connected to my physical body by a 'silver cord', it is called? How can I be alone, and experience, and come back; and then be, as a human being? Simply living by my memory, because if that what leaves me, will that have the upper hand -- the upper-hand -- when it comes back? I can believe in soul-travel when there is a Soul, and maybe some people do have that. And perhaps it is possible to develop it, but if I develop that, what happens to me on Earth? Will my Soul tell me what

I ought to do; like I ask an 'I' to tell me?
Is there a possibility of similarity? But, you see,
I haven't done anything for the development of my
Soul, so perhaps that what I have may be a little
subjectively colored. And perhaps I can hope for
assistance, and that God can help me in that sense.

But then I lose the whole idea of being a man
on Earth, and I still believe that I have something
to do on this Earth. That is really quite fundamental.

I was born here for a very definite purpose, I
think it is necessary for me to find out why;
because I do not wish to live, since I believe that I have
a certain debt. I'm indebted, first place, to Father and
mother and my ancestors. I am indebted to the conditions
under which I was born, or even conceived. I am indebted
to everything that Mother Nature has given me, including
the air I've been breathing, even if it may have
been a little polluted at times. And I find myself
at the responsible age of 18 or 20 in a certain
quandary: How much do I actually wish to continue
with my life, and how much do I want to start
paying for, when I feel that I'm responsible? Can
I make payments per month? Can I assume that
kind of a debt, of so-and-so much? I don't -- do
not -- even know in what kind of a measure I would
consider that kind of a debt. I only see there is an
obligation, and I have to pay it; and I can not
pay it in a lump sum. I'm almost certain
about that, because I have nothing in possession
that I can give away. At least I don't think
I possess anything that I actually own. I probably
am a caretaker, of my life. I don't think I own

it yet, and this becomes the problem: How can I learn to possess; to learn to possess; to learn to make something that is mine, which I then, in turn, can give, in order to become Free From the bondage of this Earth.

So the problem is: How can I possess my body; because then, if I do, I'll be very glad to give it to the Earth, and to give it to Mother Nature.

And so this kind of a system is based on First, to understand what my body is. In the second place, how it could become. And in the third place, how that what now is within this body can exist without the body itself. So that then, at the time of my death, I can make a present, or even exchange, in payment of my debt to Mother Nature, I will ask her to take my body and put it in the Earth.

Now what is required? At First, of course, a knowledge of oneself, and truthful. So that I destroy False notions. And what False notions are, Gurdjieff tells about that, in ALL AND EVERYTHING. In the second place, I will have to have Hope, Belief, and Expectation, of that what is, at the present time not yet, that it can become something for me; so that I can actually say I will possess it. That is the Second Series. That is when I see samples of men, who in Gurdjieff's terminology, are really remarkable. Not just ordinary people that I happen to know, with whom I can have some kind of a fun. I mean essentially remarkable, extraordinary. People who have, for some reason or other, as we would say, worked on themselves, but even if that is not the terminology, such people who have a genuine Essence; who are because of that reliable and truthful; because of their nature, partly;

because of their maturity, also partly; because of their suffering, also partly; but because of their proper attitude towards life, and the realization of obligations. Those men became remarkable. And now for the third -- in the third -- place. How can I give what I could possess, when I believe in the possibility for myself, and by means of work, which means an understanding of myself, try to make something that will enable me to be the giver of my body itself? By that I mean, I would like certain things to exist which do not exist, and for which I don't even have to be grateful to God. I want, by my own work, on myself, create certain concepts into a form; certain ideas into that what actually can exist, which then can function as a Conscience and as a Consciousness; which we say simply, the building of those two bodies which are now potential; and which I would like to create further, and further in making them grow, providing that which is now embryonic, with conditions so that they can grow out in a full-grownness. And I include in that, of course, a Soul. But I must also say that the stepping-stone towards the formation of a Soul, is something that is a little closer-by. And I call it Kerdjan, or I call it the FA state of my development, and whatever other words I want to use. I want to make something so that then my body can be given away.

I want to make my Conscience and my Consciousness, in understanding each other, a partnership, which then needs for the execution of that what they become aware of. Both, that is, in truth, think and feel. In truth, intellectually, understand as intellect functioning by itself,

in Freedom, in purity; and by an emotional state which is deep enough to recognize God, or even to wish to understand that what is an emotional state in the Universe; that both of them, I call them partners, have a means, between the two. And sometimes I say they are like Janus, the two Faces of the same thing. The Germans say, "Zwei gedanken, zwei seelen ein gedanke", that means, two souls having the same thought. That kind of a principle, that they become one, and divide activities between them, in accordance with the requirement of what Face should be put forward; that they, in that attempt of wishing to live in accordance with Freedom from subjectivity, have a command over the body, and the body becomes a servant.

And now the situation's quite clear, because apparently I have to work. I cannot get anywhere by the continuation in which I at the present time live, as I say, unconsciously. I have to realize that that is a state of sleep, and that even the greatest hilarity is still asleep. When it is unconscious it remains that way. And I have to learn to see what Gurdjieff tells me about this particular body many times being the cause of certain situations, and acting then, in self-respect, so-called, for the body itself and the maintenance of the body at the expense of the other potentialities.

What is it really? That what is potential is energy, but it is energy at a certain place, only. In the beginning my unconscious states are energy of a kinetic origin; that is, they move about. They are a little chaotic. They don't go up, they stay on a certain plateau of unconsciousness.

There is very much movement for anyone who grows up unconsciously, and develops a mind, and develops a Feeling, and his body is developed and it's active; that I call an energy, a Kinetic energy. And then there is a time in which there comes a realization of what one is, at the time when one comes to the conclusion that a payment has to be made. And it is at that time that I look at some other things which also exist with me, with which I was born, and which have grown up just a little, but not sufficient; and where Mother Nature is putting the damper on anything that I would like to do regarding those two possibilities; that is, the potentiality of a Keshjan Body simply as Sol, LA, SI; the potentiality of an Intellectual Body as a whole octave, a little bit of the Do exists. That is potentiality of place, energy of place. They don't move. They have energy. I know it, because I can make them move; that is, I can change certain conditions, so that then there is kinetic energy. But this time it will have momentum, because there is an Aim. You see, when a piece of -- a cup or saucer -- is on the table, it has energy of place, but I don't know it until I take the table away, and it falls down; a certain force, gravitational force, which makes it change over, this energy of place, into that what is kinetic. In exactly the same way, I have to do something at a certain point, for myself, to wish to change the energy of place of both Keshjan and Soul, into kinetic energy. What is that? It is the decision on myself -- on the part of myself -- that I see that that what is, is not complete. And there has -- I have -- to produce a certain shock for that, like it would be a shock to a piece of earthenware when I take the table away; or anything that I have in my hand, and I open it and turn my hand, so that it can drop to the floor. It is a movement of a certain

kind. It is something that changes a direction. It is a point in which I want to make sure that that what would change the direction, changes it in the right direction. And the point where it takes place is that where I have lost all dimensions of Time and Space, because then any kind of further movement is correct for the further development of myself. That is the meaning of FA, in the direction of becoming essentially Essence.

IF you see that as a possible development of your -- yourself -- then in accordance with the scale, at that time when this decision is made, one goes in a certain direction regardless of which direction, because any direction is right. It simply is a moment of Infinity, in which Infinity continues to exist as expanding, and is not larger subject to Time or Space itself.

this one must realize that that is possible for a man, but he becomes immediately practical right after that, by the further application of that what is then created for him as an 'I', as a result of such thoughts and feelings, wishing then the potentiality to become kinetic; in both ways, parallel to each other, if possible simultaneous as a development, but quite definitely different from that what has been reached in an unconscious state.

And so I still say, you have to work, and that is work on oneself. That is what has to be done to bring yourself in balance. That is why it is absolutely essential to understand this question of movement, because the universe is in balance. It is not standing still, although in relation to each other, it remains the same; that is it has certain configurations which are repetitive. But a totality of all activity is simply, let's say, is simply given as something that one can understand as activity; and one wishes to reach it, because there can be a balance. And the

balance exists between different forces. One has the appearance of being quiet within oneself. One is in gestation.

This problem of losing, then, the form, and being that what one is, is a question of changing Time into Timelessness. God, if It continued to exist without motion, would definitely deteriorate; because in all phases of Life, wherever existing, there is always the reduction of that what is complicated into simplicity. We call it destruction. It is simply a question of the Total mass, either expressed as matter we know, or any mass in any kind of a density, remains constant. But the availability of such mass is not always for us the kind that we can use for further development. When God was eaten by Hieropass, it simply meant that He had to change His own potential of kinetic energy, from the standpoint of His energy of place, into the creation of the world. This is what we have to do. It has to become a creation actually, to use up the energy we have in the direction which we call 'verticle', not a direction which continues to remain horizontal on this Earth.

So we talked about things of that kind, to help them a little bit, and perhaps even a little theoretical, but for perspective; for them, to enable them to see if actually we could work together. And so we went to Seattle, with a group of about forty people. Really very interesting; that there they could take off four days at their expense, and avoid, or forego earning some money. So actually losing, and it would cost them money to go up there, with their cars, I don't know how many there were. Two days up. Two days back. A trip. First, stay overnight in some camping ground, next day we reached

Seattle, on a Tuesday. I played a little bit, and in the evening we had a meeting. And then after meeting, stayed overnight in Seattle, next morning going back again, driving the whole day. This time we stayed at the -- at the -- well what is it -- Mount via -- Mount Shasta, also, camping. And the next day, Thursday, back again to the Land, and an evening meeting. Four days. Together. Here and there, of course we saw each other every once in a while. So-and-so and so-and-so, "oh, hello"; but, a group, and an attempt, and a wish to do this all together; as I say, at expense of time, energy. They actually had that wish. It's marvelous, if you really come to think about it. Here I came just like an ordinary fellow into their midst, and I suggest: Let's go to Seattle. And there is that response. What would we do, here, if I said, "All of us go to Boston"; who would go? You remember, a couple of years ago, we had a series of meetings in Boston, and we had four or five of them. Four, I think, and then I said, "The last meeting will be in -- at -- the Barn." And all of Boston came. Also, for me, that was beautiful.

And so I ask you, what kind of solidarity is there among us? How would you feel if you went to Chicago, or Cleveland, or Buffalo? Could we go? Would there be enough interest to be able to loosen yourself up from your ordinary existence? Could we actually accomplish something like that? I am only telling you. I'm not suggesting it, and I'm not critical about us. Don't think that."

"- yeah - yeah" [to tape recordist]

END SIDE ONE OF TAPE

SIDE TWO OF TAPE

MR. NYLAND:

"I say it, really, only to indicate what is possession, and what would you be willing to part with. You have to learn that, I think, and life doesn't really, the way we are being educated, doesn't teach you that. It teaches you to acquire a great deal of knowledge, and you hope that because of that you will have self-respect; that people will you -- will admire you -- because you are so clever, or because of your ability to do things. And that what you are clever with becomes a possession which you really don't want to give away. You don't want to give up your life. You don't even want to give it to someone else. When there is -- are -- when there are certain things that stay in a relationship, what are you willing to give? From where will it come, and what will it consist of? What are you willing to sacrifice, of actually giving something that is your own, and you can give away, and can you gladly give it away? Can you give away your time, when that may be demanded; or any kind of a form of energy? Can you make up even if you lose it or give it? Can you make it up by working twice as hard afterwards? I'm quite certain they do that now, on the coast. And what is the gain? How will I say, just a little bit of a meeting in another place, talking about the same things that we always talk about?

You see, for me it's amazing, and I see this as a perspective when I'm there. And I look at us, also. So I came back with a little -- some -- ideas. I'm going to change a few things. I have to become free from you. It's very necessary that you learn responsibility. I will delegate more and more responsibilities which I now have to you.

There is tuesday; there is wednesday; there are the meetings on monday and on thursday. There are the responsibilities of answering tapes; of answering correspondence; of making sure that that what we are saying, doing, and so-forth regarding activities, are correlated. That we actually make enough money to maintain ourselves. That there is no quibbling, no particular jealousies. That there is a possibility of really working together, and I will force you to work together, come-what-may. I will do it when I'm still here, in preparation for the time I won't be here; so that I cannot accuse myself that that kind of last obligation that I still have, that I have done it. So that Peter cannot ask me to go back.

I would like a group, which we have started, and which has vitality, and it would be sinful not to continue with; I would like it to be free and clear, to be able to live without mortgages, without obligations, so that that what is in our possession becomes yours, and you can use it. And it is for you that we have worked together. I've said once before, all the things connected with the Barn, which happen to be in my name, is only for convenience. I'm giving it all to you. All, in some form, to be directed by all of you. I don't keep money, it is all spent. There will not be much of a bank balance, but there will be Community Property; which you might say, for the time being, I still own, but I give it away, gladly, because it will free me, myself.

This is the aim, and for that I would like you to become responsible, if you wish. I've said many times, if you don't want to do that, if you feel in some way or other that either you cannot, or that you don't belong with that kind of an obligation, you must say it; because we cannot keep you, then. This work can

only be carried on by people who do understand Work in the true sense of the word, as a means for saving their Soul. So I'm not talking about Soul-travel. I'm talking about down-to-earth things, of little bit of 'slugs', as Gurdjieff wants to call us, definitely unconscious, not having developed enough, and at certain times quite definitely wanting to stop working; because we don't seem to think that we get anywhere, and we get disappointed, and we are impatient, and all the different traits that we have every once in a while. Finding excuses in doing anything else but Work, and gossip from now until doomsday, as long as we can, losing energy head-over-heel. And that's our group. And still, I say, you have enough aliveness among us, all of us, to be able to do something worthwhile. And that I hope for. That's really all that I wish for. That's the reason I go to the Pacific Coast; to be there, to see, to help, and come back. No particular attachments, one way or the other. No wish for any kind of respect or glory, only gratitude that I still happen to live and I can still breathe. And it's exactly the same here. I have no further relationship, I've said it before, and only on the basis of wishing to Work, and to understand what Work means, and to explain it ad infinitum; because that is the kind of patience I wish to have, to be able to tell, and tell that in simplicity, or to clarify it if I possibly can. And to put it in such words that then you will understand the meaning of the Third Series.

Because that what we talk about is the Third Series. You attempt to break down and destroy, mercilessly, in objective criticism, that

What you are as a subjective form of being. You have a belief that things are possible, and you hope for them. And now you wish to work in accordance with that what is hinted at, and is in, ALL AND EVERYTHING, if you only can read it; but which, we now, in talking about it every once in a while, talking about certain subjects, we are building and have built up a certain structure.

You see, what is this process? We first try to understand what we are. We start to do that in three different ways: an intellectual approach; an emotional; and, later on, a physical. That will form the foundation of our knowledge. Then we talk about work; that is the structure of the building, the framework; the way we build something in order to be able to live there. We even give it a roof, so that it won't leak. Then we have a house. That's the building of our knowledge. And then we write over the door, 'Know thy self'. And we enter. And it is empty, because it does not have enough consciousness and conscience. And so we work. Work means, and it has taken place in the last couple of years, take certain subjects, or a certain project. Try to look at them from the standpoint of work; of what is the meaning and how work can help one. That is the furniture. That is what we are putting in that house. Furniture, like an armchair, or a couch, or curtains. We also embellish it sometimes with a little bit of color on the floor, or some other kind of

a decoration. And sometimes we rearrange the Furniture, so that you have it in a different light, a different way of looking at it. A different kind of vision, when you sit in a chair in one corner. Maybe at times there is a little piano making a little noise. Maybe there are so lovely things on the wall that you remember: Sayings From the Buddha, or the Sayings From the Study House in -- at -- Fountainbleau; or things of that kind. The Five Rules of Objective Morality; things that can be printed; things that can be used as aphorisms. All of that can go into that house. The house can even have different rooms. You can devote certain things to Prayer in a certain room. You can devote your time to actually Work in another room. You can devote your time, if necessary, to making food, and prepare it; and be the cook, and the buyer, and the preparer, and the person who attends to how to cook and reads up on it. And then you become, even, the Customer, because you eat it, and you digest it. And that is how we live in that kind of a house. And that is what we have been doing for the last two or three years; to put in some Furniture. I only hope that the Furniture is not too lazy; that it doesn't put you to sleep; that you don't feel that you are so damn tired that you ought to sit in it and close your eyes. I hope you keep your eyes open. I hope there is a room there which is dark. A room for development. A room where your eyes, as they are, are closed; and when you are

Forced to profit by that what is given, Very little, but red light, red means there is Fire. There is a wish to develop. That comes out, out of a photographic plate. Out of that which is chemically correct. Chemical Rays, we call them; Violet, ultraviolet rays. Those are the sensitive rays for ordinary photography, but you develop them in red light. You see, the Unconsciousness can be developed by Consciousness. Consciousness will not touch it, but it will bring out the unconscious states. That is the 'dark room' in the house we are building.

And so I say perhaps it is important that sometimes I go to the west Coast, and I come back with a great deal of wish, I would say with an enormous amount of energy, and a very definite desire to see what have we been doing. And to see if that what we have been doing was right, and to what extent that we can notice, that perhaps it was not entirely as right as we may have thought. And so there is a little room in that building. It's a room of Confession. It's a room of coming to one's Self. It's a room I talk about many times, the er -- the essentially Essence room. Where there is no light as yet until God comes and opens the door for it, and sits down, and the halo gives a light. And He doesn't need anything else to read the book of our life. He doesn't need light for that. He, having come down to Earth, goes through the formality of leafing through the book; and one page after another, as if He is reading.

Consciousness and Conscience comes down to Earth as long as we are man, when we, as man, wish to become that what is in store for us

as spiritual existence.

I'm glad I'm back. I hope we can understand each other.

To Gurdjieff.

And so, good night, everybody."

Mr. Nyland.

Sunday, August 19, 1973

Barn Lunch

MR. NYLAND:

"So it doesn't give me much time to eat, heh, when you have to sit and talk.

Two birthdays. There are more, but the table won't allow it. And, as usual, at a birthday, I say the same thing: what can you do in the next year to help yourself to wake up more? And of course it belongs to a study of oneself to know what you are now, and whatever the years have been for yourself, and particularly your vices. Your particular traits, traits of character, that are in the way for growth. How will you ever get rid of yourself? If like, when we talked last night, the question of a relationship towards your body, which many times is your personality, and it includes, of course, your feeling and your mind. How can you become free from it, so that then, as a gift, you having possessed it before, you give it to Mother Nature when you die? And that is really the whole process of working on oneself, to find out what are the obstacles for the growth of that what is more important than your personality as it is. And that it should develop that what is now potential, so that when the potentiality

starts to exist as actuality, it becomes a power in your life. That is really the meaning of an 'I' becoming, for you, an Inner Life possibility of development. And it is that kind of a struggle that we all the time face, and sometimes we don't want to fight.

I hope you are familiar with the Bhagavad Gita. It is a struggle that is continually going on. A fighting. Fighting against many different -- of -- means of oneself in expressing what one is unconsciously, and to see what, finally, in the end, will gain the upper hand.

What is your Inner Life worth at the present time, and against what odds will it have to fight? How can you reach, then, that what is a spiritual value, and with which, of course, you will have to continue in the continuation of your life. Your life is not bound just by this Earth, even if temporarily you are here; and, of course, you are under the influence of it, because you happen to be on Earth, fortunately, or not. But what will you do to get free from yourself? So that, at the proper time, you can simply say to Mother Nature, "Here, you can take my body. I will continue to live, because I've worked for it."

And it is this question of working on oneself, that the 'I', which we talk about, gradually becomes the important part of one's Inner Life; and that the 'I' more and more becomes of spiritual value, not just something that we define as intellectual, or emotional, or even physical, in different ways, and different rates of vibrations. But that you have to work in order to make that, and that is what we really mean, that it is not so easy. It will not come just because you wish it. You've got to do something. And then

You Find opposition, obstacles of your life. You have to overcome them. You have to understand them. You have to see why they are there. You have to see what it is that your 'type' requires; and then, gradually, learning to accept that what you are, you will gain Freedom From it.

That is really the problem. And when we sit here in the afternoon, and here we have the Barn, and again, this afternoon working. How much will you remember your Inner Life? How much can you divide yourself First? How much can you place the accent on that what becomes more and more important for you? Because it's not your physical body, it's not your personality that is important. It disappears. It's only here temporarily. Your Life is eternal, if you understand it. And you have to see more and more that this, what is, this Earth is given to you for an understanding of Life itself. Not for the admiration of what you are as a personality. That is a separate affair. That belongs to the Earth only. That dies with you. And it is quite alright to have all kind of advantages when you live here, and that, of course, there may be admiration, and you may feel that you have a hell of a lot of talents that you can develop; and you can be very good, and kind, and helpful. But, you see, your Soul, really, is much more important for you. That is the quintessence of your life. The others are a little bit essential, and the greatest part is just superficial. Not that it doesn't have any value. It has value, because you have to live here. That is how you happen to be born here. You're not born

somewhere else, but you must admit, that then when you are here on this Earth, the requirements of this Earth, they bind you. And you have to fight against that, to loosen yourself, to gain Freedom.

We say 'I'. By 'I' we mean representation of a higher Force, created by oneself with the wish to set us, as we are, Free; and to give Freedom to Life which is in this Form. And the payment is the Form itself, and Life continues to exist. Then you don't have any Fear about death; but you understand your life as it is on Earth, and you put it in the proper place.

So I hope for this afternoon, and every day, and whenever, and in the year, starting with a birthday; time and time again to try to remember what is your aim. What do you understand for your aim in this world? Where is your own little Kingdom going to come from? What will happen to the development, as a potentiality now, of Consciousness and Conscience? What are you doing towards trying to build it? What is the necessity to build something that can continue as, you might say, a residence for the Life which you now have within your body? The continuation of that kind of Life, of course it will continue, I would almost say if you don't prepare, it'll continue without you.

Life is a very strange kind of phenomenon. It attaches itself temporarily to your body. When your body has to give up and it is -- has done -- enough, your life continues. And it is respect for your life, as you live it now, that you would wish your name to remain attached to it a little longer; until, you might almost say, you can get credit for having done what you were doing, in order to set Life Free, in relation to that what is of a Higher Nature, whichever way you want to call that. Religiously,

whichever way you have been used to call it then; but for yourself as inner, spiritual value, or the possibility of a Soul, or a Soul already existing, or a relationship towards the rest of the Universe, or an understanding of Infinity, or of God, the Father Almighty, in relation to us, as we sometimes like to call ourselves, His children. But are we? And are we acknowledging, if we are a child, are we acknowledging a Father? And what is that? Within our own little limitations, the Father is our mind, and our mother is our Feeling. And the Father is not yet functioning correctly, because the body has taken over. The body has to become consequent, in the Family that's our Kingdom. That is our own little Kingdom, starting with a personality, and ending up as an Individuality. That is the aim of living on Life; because in that sense, the Father and mother, Consciousness and Conscience, they will continue to live. And they will, at the proper time, give this body back again to where it belongs. Dust to dust, but Life to Life. And with that the continuation of one's Life as we now call our life; the reality of Life which belongs to a totality of all things existing.

It is not so religious. It's very practical. It is really right here, this afternoon, if you wish it. If you happen to think about it, and if at times, maybe, you can sit down, you can recollect a little about what you are in reality. To be quite honest about it. To see where, honestly, you have failed; what you should have done and didn't do, or where you did too much in order to satisfy your own ego. Leave such things alone. They are so temporary if one wants to live and if Life is eternal; then try to understand the function of Eternity. All

existing everywhere and always; for that you need knowledge. You must get knowledge from experience. Experience in many different ways for yourself, by yourself, in relation to others; but all the time remembering that what is your real Self. What is that? What is really you; as Life, Self with a 'Capital S'? And all the junk that we believe sometimes we are, is really of very, very little value, when it -- when it comes to the end.

There are certain things, of course, I want to tell you. We want to reorganize, a little bit, these affairs. There is the necessity of the activities continuing. There has to be more responsibility among us of recognising what we mean. There are different people who come, are new. They have to be taken care of; because how would they find out what really is the meaning of our particular interest? And to illustrate to them what perhaps could be useful to them; To pay attention, because they come, curious. Let them go home with a wish to do more; so that the curiosity is changed into the actuality of a wish of becoming a man, a real man. To understand themselves, to see what they have as a task.

There are relationships with people who ask, who correspond, who send letters, groups of a different part of the country; contact with them. Very important as contact. I would like to give a little bit of that responsibility, also, to others. Not only the answering of tapes, but a great deal of the correspondence. We will do the same thing on the west coast; also division, one that you -- as you -- remember, there is a trio. One of the trio will be in charge of correlation of activities.

Another one will take care of the correspondence in the contact with the groups from the west coast, all the way from Los Angeles up north to Vancouver. And the third person will be in charge of transcriptions. The same way as here, we will have to do much more work on that if -- if it is really needed, and if it is useful, if it can serve you in the future. And then there is the all over pattern of financial support. It has to be understood where it belongs. I will carry on with it a little longer, I also want to give it away. I'll be in New York on Tuesday, maybe one of the last meetings I will conduct, because I think it is necessary that you do it, not myself. You have information, put it to practise. Wednesday, I will be here still, but every once in a while perhaps I won't. The administration for a weekend, to see what to do and how, all of that, becomes your particular responsibility. I do not wish to figure in it too long anymore. I want to, not retire, I have a tremendous amount of work to do; but I want to release certain responsibilities which I have now, and put it on the shoulders of those who can carry it. As long as I'm here I can help, but that is the aim. I won't live on this Earth forever.

And so there are little things that, gradually, you will hear about. I just want to tell you in a general way. That is my aim. I wish to give away whatever is now on my shoulders. I don't want to carry it too long, because there would be fear in me that you are not preparing yourself for the continuation of ideas which I believe are very much worthwhile, and should be continued; because they give a solution to life as it is now lived in this world. And it can give a substance and a reliability; a certain solidification within oneself as Inner Life Functioning, so that it can answer many questions which now

happen to be, and that those questions have to be answered, but on the basis of seeking the kingdom of heaven first. And then all questions of sociology and economics and politics can fall in the proper place. It's an idiotic idea, of course, to think that there is that kind of power; and, at the same time, for one's own kingdom you suffer, everyone suffers, because of his own politics, because of his own economic welfare, because of his own wishes, for his body, mostly; because of self respect that one expects other people to pay to you. For what? What you really don't even own. But the admission to oneself that one has to grow up, and then fight for that, and become that -- what is -- what one is not now; then the responsibility is that you have made then, with the help of God, that what you are. And I hope that your life will be like that, a constant fight, and the elimination of obstacles which are in the way, and honesty for yourself, to admit it.

Have a good afternoon. And for the two next to me, I say, have a good year. And when you extend an afternoon, if you can, at times, live in Eternity.

And so we drink to Gurdjieff. It's a central point for us. It is a memory, remembrance. It is a means of trying to work and to see where are we when we think of him, or when we try to do as he suggested, as a result of his knowledge of esoteric science.

To Gurdjieff.

And so I now have to play a little bit, huh? "

MR. NYLAND

END OF TAPE

Transcribed: Bill Wheatley